direction of Julius Wahle, co-editor of the standard "Sophien Ausgabe" of the poet's works. Similarly, it was Edward von Simson, a very considerable figure also in German politics and law, who founded the Goethe Gesellschaft.

A final illustration may be adduced. When, in 1876, the German Ministry of Education decided to eliminate foreign terms and expressions from the German language, one of the commission assembled for that purpose was the Jewish lexicographer, Daniel Sanders, whose researches on his native language have never been surpassed either in quality or in bulk. Logic should force present-day purists to believe that the tongue formed as a literary vehicle by Luther's Bible translation, made malleable by Mendelssohn and human by Heine, and purified with the aid of Sanders, is no longer a proper vehicle for expressing the thoughts of "Nordic" man.

§vi

The Jew had been acclimatised in European intellectual life for a generation or more (as is apparent from the foregoing pages) when the impact of modernism on letters began. In view of the impression which is widely held, it is necessary to accentuate the fact that the part played by Jews in the origins of this movement was negligible. Of the degenerate leaders of the *fin du siecle,* one only was a Jew—the poor, demented Otto Weininger,

who committed suicide at the age of 25 and was, incidentally, one of the originators of modern anti-Semitism.

None of the other fathers of modernism was a Jew—unless we are to include Anatole France, who, like the great Montaigne, might boast some Jewish blood.' On the other hand, the sternest opponent of the modernistic school was Max Nordau, who thundered against these